

A
LOOKING-GLASS
FOR THE
WISE and FOOLISH,
THE
GODLY & UNGODLY.

Wherein

They may see, how much it
Concerns them to be Wise unto
Salvation, before it be too late.

By JOHN RYTH, *R*
Minister of the Gospel in *Wapping*,
near *London*.

*Prov. 9. 10. The fear of the Lord is
the beginning of Wisdom, and the
knowledg of the Holy is under-
standing.*

*Prov. 12. 23. But the heart of Fools
proclaimeth foolishness.*

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To the READER.

Christian Reader,

THe Design of the Author, by presenting thee with this little Piece, is no other than casting in his Mite, with many other abler Hands, towards making thee Wise to Salvation; which indeed is The Wisdom, The true Wisdom, and will make thee one of Wisdom's Children, in such an Age, wherein so much folly and madness appears, especially in reference to Mens greatest Concerns, viz. The concerns of Eternity, and a future World.

This true heavenly Spiritual Wisdom, will be thy greatest interest, living, and dying; therefore it is high time to look about thee, whether thou art a wise, or a foolish Virgin; whether thou hast got this true Oyl into thy Vessel and Lamp, lest thou, for all thou hast trimmed thy Lamp, shouldst be shut

To the Reader.

out from going in with Christ, to the Supper of the Lamb. Didst thou never read that word in all thy life? Who is a wise Man, and endued with knowledg among you? Let him shew out of a good Conversation, his works, with meekness of wisdom, Jam. 3. 13. (So say I) O shew thy wisdom! make it appear, render it visible to all Spectators, in that thou art so far from making a mock of Sin, that thou darst not meddle with it at any rate; that thou abhor'st it as Hell, that thou fliest from it as from a Serpent, that thou dost hate it as a Toad; this shews thy wisdom thou seest before thee, thou considerst Actions, and the consequences of Actions, and doest act like a rational Man; What will this sinful Course of mine, end in? Is it not a discovery of Child-like folly, to play with a Rattle-Snake, and take it up in our hands, because it hath a shining skin, and looks with a splendid outside; or to swallow a Pill of Poyson, because it is pleasant
and

To the Reader.

and gilded? Or to venture on Ratsbane, because it is sweet? Such folly, such madness is this, in poor Sinners, in thousands of poor Souls, that play with sin, put it into their Bosoms, nay, keep it as a sweet morsel under their Tongues, because it pleases and flatters for the present. It was good Counsel of the Philosopher, Look upon Pleasures going, and not upon them coming. O, poor Sinners, how doth want of Heavenly Wisdom (which much consists in fore-sight) carry many a soul veiled and muffled to Hell! O therefore, when thou readst this Piece (let me beg of thee) consider as well as read; read, read leisurely, and make not too much haste over good Ground: This is the fault of most Readers, they do not mind their steps. As thou readest, take Pauses, and ask Questions, Is not this so? O, my soul! Is not this true? O my Conscience! Canst thou evade it, or deny it? Is not this the Truth that must Judg thee another day? Another
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To the Reader.

Request I have to thee (Read believingly) If thou believest not, why dost thou read? Will it not be lost time, and is there not too much of that precious Sand run already out of thy Glass? O, how hard it is to bring Sinners to believe, before they feel! Thou that wilt not believe, so much Folly is bundled up in thy heart, now ere long, will lament thy infidelity and thy folly together, when it will be past hope. Sinner, let me ask thee this Question: Hast thou not been fool enough already, but thou must hold on to be so, whatsoever God, Conscience, Ministry, Word, or Rod say? O, hear that good Counsel be-times, and practise it. The fear of the Lord, is the beginning of Wisdom. And a good understanding have all they, that do hereafter. Begin to be wise then, before it be too late, and God say, He will put no more pieces, such pieces, into the hands of such Fools. Consider, consider, poor souls, you have but a little time to get
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To the Reader.

Wisdom in, a little time to get the true Oyl; your Glass is running fast, and often meets with an Invisible hand to shake it too; nay, you cannot tell what sudden stop this frail Glass of your Lives, may meet with. O therefore, will you yet loyter? Will you? dare you stand idle any longer, that have lost so much time? That have done so little work? and yet have had so many pieces in your hands? But like so many poor, stupid, foolish ones, had not hearts to make use of the same. Do you never ask your own hearts the Question, Is there any Wisdom in the Grave, any Work in the Grave, whither you go? Is not this life your only Market for this Commodity? O, that Sinners did but think the Grave too dark a Shop, to do any Soul-work in, they would not certainly leave so much work undone, when they come to die! Ah, Sinners, when will you be wise? Do not you know, either now or never, for Heavenly Wisdom? Remember the fool-

To the Reader.

foolish Virgins, when they cried, Lord, open, open unto us, came a day after the Fair: Now the door was shut, and it was too late. I have one other Request to thee (good Reader) Either read (as one resolved to Practise) or lay down, and never read at all: what will thy reading else be, but one day a great Aggravation, both of thy sins and Condemnation? What, to read and never the wiser? To read and never the better? What, to be convinced of Folly, and never labour after Wisdom? To go on in thy Folly, while thou knowest thou doest so? O, how sad is this! If thou shalt grow any wiser for Heaven, by thy reading the Piece now put into thy hand, the Author bath both his Desire and Design, and begs thy Prayers that it may be a Blessing still to thee, and others, in the Hand of God.

Thine,

In the Service
of the Gospel,
J. R.



Prov. 14. 9.

Fools make a mock, at Sin.

Sinner, or Believer (for one of these thou art, that takes up this little Piece to Read) I will propound a Question to thee, and beg thee in bowels to thy Soul, to propound it to thy self, and press thy Heart to return a direct Answer; the Question is but short, but yet of great weight and worth. O my Soul, what am I? Is it not an easie Question to ask? How soon may thou put this to thy own Soul? But, O how hard is it to Answer! Am I a Fool, or a Wise-man? Am

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I

I wise to Salvation? Am I a foolish Virgin, or a wise? Canst thou not Answer it? Look seriously into the ensuing Treatise, and thou mayest meet with something that will contribute towards a Solution of the present Question.

Fools make a mock at Sin.

The Text is a very brief, yet full Description of all ungodly Persons; who they are, *They are fools.*

1. We have the Persons described, *They are fools.*

2. We have the Practice, *They make a mock at Sin.*

I. Their Persons, *They are fools.*

1. They may think themselves Wise; they may be wise in their own Conceit, but they are nevertheless Fools. *Seest thou a man wise in his own conceit? There is more hope of a fool*

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fool than of him, Prov. 26. 12.

2. They may be wise in other mens Conceits, and be cried up for Wise Men in the World, yet Fools in Gods account. Their Posterity approve their sayings, they are written down in other Mens Kalenders for Wise Men, but what says God? How are they written down in Gods Kalender? *This their way is their folly, Psal. 49. 13.*

3. Probably these Men may be wise for the World. *The Children of the World are wiser than the Children of Light in their Generations*, yet they are Fools. *He that getteth Riches, and not by right, he leaveth them in the midst of his days, and at his end shall be a Fool, Jer. 17. 11.* He is a Fool for Eternity, though a Wise Man for this present World.

4. These Men may be wise to do evil, and yet the greater Fools. *For my People is foolish, they have not known me; they are sottish Children,*
 B 2 *they*

they have no understanding, they are wise to do evil, Jer. 4. 22.

There are two words in the Hebrew for a Fool, and they are both given to ungodly Men in Scripture, [*Nabal*] Foolish, or Evil, such a Fool as hath his understanding faded and depraved, whereupon he becomes vile and wicked. The other word for a Fool is [*Moreb*] which signifies one *Rebellious*. If a man have a *stubborn and rebellious Son*, &c. Deut. 21. 18. there we have the word: Such an one is a

Mr. Answ. from this comes the Greek word Moreb's.

Fool, it signifies (as *one observes) one that changeth and turneth to the worse, yea, in Heart and

Action, and in particular turneth from, and opposeth the Word of God. It seems Fool and Rebels are the same with God.

II. We

are II. We have the description of
 He- their Practice in the Text, *they*
 oth *make a mock at Sin.* Thus is their
 ure, Folly made manifest. Thus they
 h a proclaim their Folly, they make a
 fa- mock and scorn of that which is the
 he Object of Gods wrath and ven-
 e o- geance, they sport themselves with
 b] it: *Fools sport themselves in doing*
 If *mischief. It is a sport to a fool to do*
 ous *mischief: But a Man of understand-*
 we *ing hath wisdom,* Prov. 10. 23. O
 s a what Fools are these, to mock at that
 (as which cast the Angels out of Hea-
 one ven, *Adam* out of Paradise, which
 and brought Christ an Errand from Hea-
 rse, ven to Earth, and which, without
 and Repentance, will send them on an er-
 eth rand from Earth to Hell. And what,
 of Sinner, make a mock at Sin? thou
 are mayst as well make a mock of God,
 of Christ, of Heaven, of Hell, of
 We Damnation: And art thou so hard-
 ned, that thou canst find in thy heart
 to laugh in the face of all these?

What, Sinner, not one spark of Reason, nor Religion left thee? At what a rate hast thou sinned, that canst make a mock at Sin? Such an one as thou, art in the highest form of the Devils school: *Thou fittest in the seat of the scornful*, Psal. 1. 1. Or, in the chair of Pestilence, as the Septuagint reads it:

Observ. 1. Then ungodly ones (or Sinners) are Fools in Gods account, in Scripture account, which is Gods Kalender.

Observ. 2. To mock at Sin is the greatest discovery of Folly in the World: *Fools make a mock at Sin.*

First, That ungodly Sinners are Fools. You may see God calls them so every where in Scripture where they are mentioned. Prov. 1. 7. *The fear of the Lord is the beginning of Wis-*

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Wisdom, but Fools despise Wisdom,
 and Instruction. There are natural
 Fools, who are defective in princi-
 ples of Reason; but it is meant of
 Spiritual Fools, or Fools in a Spiri-
 tual sense, who are defective in prin-
 ciples of Religion. The whole bo-
 dy of the Apostate Children of *Isra-*
el are called a *foolish, and unwise Peo-*
ple, Deut. 32. 6. Sin is called *mad-*
ness and *folly*, Eccles. 7. 25. The *wic-*
kedness of *folly*, even of *foolishness*
and madness, 2 Chap. 12. It is not
 only folly, but madness. When God
 brought the poor Prodigal home, he
 is said first to come to himself, he
 had play'd the fool and the madman
 before, to leave such a Fathers house.
 Nay, the highest Acts of Sin, are
 called Folly in Scripture. As that
 act of *Shechem* defiling *Dinah*, it is
 called *working folly in Israel*, Gen.
 34. 7. and that act of *Amnon* to
Thamar, 1 Sam. 13. 12, 13. *Thou*
wilt be as one of the fools in Israel.

But we shall now demonstrate to the sinner, what a fool, what an arrant fool, an ungodly Man is, be he who he will.

1. Is not he a fool that neither fears, nor foresees evil and danger; when they are fast approaching? Doth not Wisdom consist in foresight? Are not the *wise Mans eyes in his head, while the fool walks in darkness*, Eccles. 2. 4. viz. He acts rationally and judiciously, while the sinner, the fool, walks on without either fear or wit. *The prudent Man* (saith Solomon) *foresees evil*. Oh, says he, yonder is a Storm, I must prepare for it; this is Wisdom, and he hides himself: *But the sinner goes on, blunders on, and is punished*, Prov. 22. 3. He blunders on, until he blunder himself into Hell at last, by taking no warning. He considers not, sees not his danger, therefore fears not. He sees no Wrath, nor Hell, nor Damnation, to lie before him:

him : He doth not foresee, therefore he doth not fear. He doth not foresee his miscarrying to all Eternity, he doth not foresee that if he goes on, he is lost for ever ; therefore he doth not foresee it : But now a wise Man foresees it will be thus, and therefore he sets himself to work out his Salvation with fear and trembling.

2. Is not he a Fool that understands not his way ? *The wisdom of the Prudent, is to understand his way :*

But the folly of Fools is deceit, Prov.

9. 13. They think they understand their ways, and think they are right, their ways are right in their own eyes : But alas ! they deceive their own Souls, they walk in darkness, and know not whither they go ; they think they are going to Heaven, and alas, poor fools, they are going to Hell.

In their folly they go astray, Prov.

5. ult. O poor sinners, that are

walking into Hell, are not you fools? What could you say, if an Angel should meet you, and ask you this question, Whither go you, poor sinners? What art thou bound to Hell? What meanest thou to run so fast? Wilt not thou be there soon enough? Take up sinner, take up: Why dost thou thus spur on? What couldst thou answer to such Questions, thou poor foolish sinner. - If thou be right, why doth Wisdom cry after thee to turn thee? *Ho, every one that is simple, turn in hither,* Prov. 1. 22. O, how doth Wisdom see poor Souls travelling in the Broad-way, like Fools going to the Stocks, and crys after them, *How long will ye simple ones love simplicity?*

3. Is not he a Fool that takes no care to prevent afterclaps of Danger? Wisdom consists in fore-sight and in prevention: *Is it not the property of a fool to say, I had not thought, my sins would have brought me to this?* Doth

Doth not the Lord in his Word, and in his Rod, cry out to poor sinners, (as *Jonathan* said to *David*) *As the Lord liveth, there is but a step betwixt thee and death ?* Oh ! says God, sinners, sinners, there are but a few steps betwixt you and death ; a few Years, Months, it may be Days, betwixt you and Hell, betwixt you and Ruine ; and yet such Fools are poor sinners, - that they are not solicitous to prevent their misery. Oh, how it will cut poor sinners to the Heart another day, to sigh out that doleful note, We had not thought the Great God was in good earnest with us. We had not thought Divine Threatnings would have proved such Realities ! O this will be the Worm that will so wofully torment them ! We were told of all this before-hand, and might have prevented it. O then they will cry out, what Fools they have been : But all too late, they see their folly by the light.

light of that fire that so intollerably torments them.

4. Is not he a Fool that doth not consult the end of his way? The end in all wise Agents is first in Intention, though the last in Execution. Here is the difference betwixt Wisdom and Folly: The one says, *What will this end in?* As the Apostle argues in that case, *What fruit had you in those things whereof you are now ashamed? For the end of those things is death,* Rom. 6. 21. But now a Soul that is not wise for Heaven, and Salvation, may say, *What will this Way, this Course, end in?* Will not this be bitterness in the latter end? Will it not be Wrath, eternal Death, Dampnation, in the end? *This is a way that seems right to a man:* But what is the end of it? *The end of it is Death,* Prov. 14. 12. Ah Sinner, Sinner! Art not thou a fool that never looks before thee? Wast thou wise, wouldst thou not look before thou

thou leaptst? Why dost not thou ask thy soul, O my soul, what will this sin of mine end in? Whether will this Course and Way of mine at last lead me? Is not sin the Devils high way to Hell? And doth not this Course lead down to the Chambers of Death? Ah, poor fool? All wise Men that have their Eyes in their Heads, pity thee, they see whether thou art going; and thou wilt see too when it is too late.

5. Is not he a Fool that cannot tell how to make a good choice? Wisdom you know is much seen in choice. The trial of a Fool hath sometimes been made thus. Fools and Ideots are not to inherit Lands; and when they come to try them, they lay down Apples, and Gold, and if they chuse the Apples before the Gold, they are concluded Ideots. Oh, doth not God put this to trial, sinners, foolish sinners! Here is Gold and Apples laid before you, Creature-Com-

Comforts, the Accommodations of this Life : What are these but so many Apples (as *Josephus* tells of) that grow about the Lake of *Sodom*, that look bravely to the Eye, but as soon as touched, they crumble to dust ? And do not many thousand poor foolish Sinners, choose these before the Gold ? Before the Gold tried in the Fire (*viz.*) Real Grace. Such as make such a choice are fools, and shall never Inherit. Did not *Moses* tell the People of *Israel*, he laid *Life* and *Death* before them, (*Deut. 30. 19.*) and put them to their choice ? And Oh ! what folly sinners is it, to choose *Death* rather than *Life*. Oh ! this will be the sting of thy eternal misery, that thou like a foolish wretch, didst make such a choice ; it was thy own choice ; thou art undone for ever, but it was thy own doing : Thou thy self art the cause of all this. This will justify God in thy own Conscience

ence to all Eternity: Oh, what crying out is there (Sinner) in Hell ! What a fool was I to make such a choice ! I might have been happy for ever as I am now miserable, if I had made a wise choice.

6. Is not he a Fool that is afflicted day by day, and still goes on and keeps his course of sinning still. *A reproof enters more into a wise Man, than an hundred stripes into a Fool,* Prov. 17. 10. A Fool will be a fool still, give him one blow after another until you tell an hundred. O how many blows have many sinners had ! Sometimes a blow in their Estates, another while a blow in their Bodies ; another while a blow in their Families ; sometimes in their Trading ; nay, added to all these, sometimes in their Souls, by Convictions under Ordinances. And thus God lays on time after time : But what comes of all these blows ? Alas the poor sinner is a fool still ; he
goes

goes on still. *Bray a fool in a Mortar among Wheat with a Pestle, yet will not his foolishness depart from him, Prov. 27. 22.* These Fools are worse than Mad-men and Bedlams, they are often restored to Reason again by Correction and Severity. Poor sinner, hast not thou been such a fool? O how many blows hast thou laid under! How many Rods hath God spent upon thee? How often hath God made thee sick by smiting thee? And yet Gods Rod hath not whipt out the bundle of Folly that is wrapt up in thine Heart. As thou hast been, so thou art a poor foolish one to this day. O poor sinner! what if upon thy incorrigibleness, the Lord should say to thee, as he did to them, *Why should you be smitten any more? You rebel more and more.* O how sad would this be! Sinners, did you never read that word, *Prov. 19. 29. Judgments are prepared for the scorners, and stripes for the backs of Fools.*

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Fools. Thou art both, whilst thou makest a mock at sin: It is no wonder if the Lord have Rods for such backs.

7. Is not he a Fool who hath a price put into his hand, and hath no heart to use it? *Wherefore is there a price in the hand of a fool to get Wisdom, seeing he hath no heart to it,* Prov. 17. 16. Ah sinners! how many opportunities have you had in your day to get Wisdom for your Souls, for Heaven and Eternity, and you have let them slip? O what grand folly is this, to play the fool for your precious souls! Is this to redeem your time? Is this to walk as wise ones? As those that are wise to Salvation? Is he a wise Mariner amongst you, that when the Wind presents, will stay on the *Downs*, or drinking a shore, and so loose his Voyage? Is he a wise Man, Merchant in your repute, that doth not esteem his Seasons to buy his Goods and

and Commodities at the best hand ? Is he a wise Husbandman that doth not observe his Seasons, for getting his Seed into the Earth ? And this is the case of poor foolish sinners ; the motions of the Spirit presents the Gales of Grace, comes about in Ordinances, the Commodities for another World, may be had at the best hand ? Seed for Heaven may be sown, and yet all these Prices sinners have no heart to make use of. Ah poor sinner ! Are you not like Ephraim, *silly Doves without an heart ?*

8. Is not he a Fool that neglects the doing of that now, which he never shall have opportunity to do hereafter. Now sinner is your Summer, your Gospel-Summer, your Harvest for your Souls. *And is not he a wise Son that gathereth in Summer, but he that sleepeth in Harvest, is a Son that causeth shame, Prov. 10. 5.*

O, how many Summer-Seasons
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and ? of Grace have you had, and yet what
 doth little Winter stores have you laid in ?
 tting What little store of Grace, what
 his is little store of Experience, what lit-
 the tle store of Gospel-Promises; and is
 the not this wisdom in Summer, to pro-
 Or- vide for an approaching Winter ?
 ano- *There are four things (says Solomon)*
 best *that are little, but exceeding wise;*
 own, *the Ants they prepare their Meat in*
 have *Summer, the Conies they make their*
 poor *Houses in the Rocks, they provide a-*
 aim, *gainst danger: The Locusts they go*
 ects *out in Bands, they provide against the*
 he *assault of an Enemy, and so go out to-*
 o do *gether. The Spider taketh hold with*
 um- *her hands and is in Kings Palaces, she*
 our *fortifies her self against danger, PRO. 30.*
 not *24, 25, 26. They are all, we see. provi-*
 um- *dent Creatures, they provide in their*
 vest, *present time against time to come.*
 rov. *Ah poor sinners, you cannot do your*
 ons *work hereafter ! Now is your day*
 of *to work in, there is no work in the*
Grave whither you go. Either now
or

or never is the cry of Ordinances, the cry of Preachers, the cry of the motions of the Spirit of God ; And will you still be such Fools, as not apply your selves to your present work ? Is it not great folly to loose such opportunities, as you shall never have the like ? Ah sinners ! tell me, tell your own hearts, would you be such fools in other things ? And is it nothing to play the fool with your precious souls, with precious Seasons of Grace ? Come sinners, ere long you will be of another mind, either here or hereafter ; either when you die, or are damned.

9. Is not he a Fool that for short and momentary Pleasure, will part with eternal and everlasting Joys ? Was not that Cardinal a Fool as wise as he thought himself ? Who said, he had rather loose his part in Paradise, than in *Paris*. We read of some that fancied a kind of Eternity

to

to themselves here in their enjoyments; and what-says God of them, Psal. 49. 11, 13. *Their Posterity approve their sayings, but this their way is their folly. Their inward thought was, their Houses should continue for ever, &c.* Ah sinners! Is not this egregious folly and madness, for a mess of Pottage to sell an heavenly Birth-right? For an interest in Earth to let go Heaven? For Paper and Packthread to let go the Commodities themselves? The Commodities of Eternity, for the fashions of this World that passeth away? Alas poor Souls! Are not your sinful pleasures short-liv'd? Nay, when they are gone, do they not leave a sting behind them? Was it not good Counsel of the Philosopher, Look upon Pleasures going, and not coming. What are they but like the crackling of Thorns under a Pot, make a blaze to warm for the present, and are gone. And for such things as these

to

to loose an eternal Inheritance that
fadeth not away, O what folly and
madness is this.

10. Is not he a Fool, that repents
when it is too late. O what folly
is this! Wisdom appears in prevent-
ing repentance: Ah what a fool was
Esau, when he had sold his Birth-
right, *Gen. 27.34,38.* *He then came*
in, and cried with a great and bitter
cry, yea, an exceeding bitter cry, and
loud unto his Father, bless me, even
me also, O my Father. And Esau
said, hast thou but one Blessing Father?
And he lift up his voice and wept.
But alas, all this was too late, it
was out of due season: Therefore
we have the Author to the *Hebrews*
telling us, *Heb. 12.17.* *That when*
he would have inherited the Blessing,
he was rejected; for he found no place
of repentance, though he sought it care-
fully with Tears.

Oh the folly of the afterwards
Repentance! The foolish Virgins it

that is said also came afterwards ; their
 and Repenting was too late, the door
 was shut ; they pray now ; they cry
 now ; they knock now ; they repent
 now ; but alas ! all is now too late.
 Ah foolish sinners, you should have
 done it sooner ! Hell is full of repent-
 ance but it's insignificant repentance,
 it will never alter their estates : Con-
 sider now these ten Demonstrations,
 and sinners, you may by them know
 even whether you be fools, or no. Fools
 Esau in Gods account, or no ; fools for
 Heaven, or no. O sinner, wilt thou
 be in good earnest one half hour,
 now in all thy life, now that thou
 hast read over these things, wilt thou
 promise me before I go any further ?
 Wilt thou be so kind to thy soul, as
 to think them over ? To ask the
 Question again and again ? O my
 soul, art thou such a fool as now
 thou hast heard of, as now thou hast
 read of ? Be in sober sadness with
 thy own heart, and see thy face in

this Glasse, that thou mayst know thy
state. Now sinners, if your Judge-
ments be a little concerned, I would
then have you apply things home to
your own Consciences.

Application.

Let us then improve it, learn we
hence. If the ungodly Man be the
Fool in Gods account. O what dif-
ference is their betwixt Gods reckon-
ing and Mans. God doth not judge
as Man judgeth; Men and Women
are not what they are in Mens looks,
but what they are in Gods. He is
not commended, who is commend-
ed of Men, but whom the Lord
commendeth. Men say so and so,
but what says the Scripture? *This is
the Voice of God.* You may think
your selves to be something, and you
may be nothing, (*Gal. 6. 3.*) and
others may think you to be some-
thing, and yet you may be nothing
yea

thy yea, worse than nothing. O what
 udg- a poor empty thing is it to take up
 ould in a name, to live with others, and
 ne to yet be dead. To be counted a Wise
 Man, a Sober Man with others, and
 be accounted by God for fools. O
 what satisfaction can there be in be-
 ing wise for Earth, and yet be fools
 for Heaven. He is only a wise Man
 that passeth so with God now, and
 will pass so with him at the great
 Day: Thou mayst go with Men now,
 with Ministers now, yea, with
 Churches now, and yet not go with
 God then. O how current do ma-
 ny Souls go now with Men, that I
 am afraid will be found counterfeit
 Coyn at the great discovering Day :
 O then, never take up in the reckon-
 ing and judgment of Men, as to thy
 Eternal state.

Secondly, Then learn we hence,
 and where true Wisdom consists. O
 how much are the Sons of the Earth
 mistaken ! Men may be well for the
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World,

World, may have deep Heads for the compassing the things of this present Life, and yet be fools for their precious Souls: The Rich Man in the Gospel was so, for all his projects: *Thou fool, this night shall thy soul be taken away.* Men may be wise Men for great Gifts and Learning, and yet fools for their souls. *Thou hast hid these things from the Wise and Prudent, and revealed them unto Babes,* Mat. 11. 25. Alas, this Wisdom was Foolishness to the Greeks, which were the great Scholars of their day, 1 Cor. 1. 20. *Where is the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not God made foolish the wisdom of this World?*

Here it will be inquired, in what particulars then doth true Wisdom consist? wherein lies this true Spiritual Wisdom?

1. Is not this true Spiritual Wisdom, to provide for ones Eternal well being?

being? And is not he a wise Man that
 is wise unto Salvation? *And that*
thou from a child (says Paul to Ti-
 mothy) *hast known the holy Scriptures,*
which are able to make thee wise unto
Salvation ; 2 Tim. 3. 15. Now,
 this is the only Wisdom that comes
 from above ; nay, this Wisdom also
 leads the Soul thither again. Canst
 thou be wise, and never secure the
 interest of thy precious Soul ? Is this
 thy wisdom to neglect thy Eternal
 Concerns ? Thou wouldst be account-
 ed a fool to neglect the concerns of
 thy Family, of thy Trading, of thy
 Ship, of thy Shop. And are not con-
 cerns of Eternity of greater moment ?
 Sinners, can you think it your wis-
 dom to cumber your selves about
 many things, while you live in a to-
 tal neglect of the one thing necessa-
 ry ? Would any think him a wise
 Man, that did eagerly pursue Fea-
 thers blown up in the Air, while he
 neglects his Shop and Trading in

the World? Would that Merchant be accounted a wise Man, that while he should be at the Exchange, should amongst a company of Boys, be following a Kite blown up in the Air? And yet this is the case. Ah sinners, your Spiritual Wisdom lies in pursuit of your best interest.

2. Is not he a wise Man, that doth that which he came into the World for? This is great Heavenly Wisdom. Poor sinners, do you ever consider for what ends you came into the World? Was it to follow your lusts? Was it to take your swinge in sin? Was it to be swallowed up of your sensual pleasures? Was it to gratifie the wills of the flesh? Did God give you immortal souls to pursue such sensual employments? Sure sinners, God had other design in sending you into the World; this was your errand thither to sue your pardon, to get an interest in Christ, to get your peace made up with

with God : Do you ever think of these things, poor Souls ! This is to be wise for another World.

3. Is not he a wise Man that doth his proper work in its season ? Wise Men will not only be found working, but they will be found employed in their proper work. *Blessed is that Servant whom his Master shall find so doing* (viz.) *doing his proper work.* It is a great piece of Christian Wisdom to find out, and fall upon ones proper work. The wise Servant will be found doing what his Master hath peculiarly set him about ; is it humbling our souls for some particular guilt ? Is it getting power against sin ? Is it getting the sense of the Pardon of sin sealed up to the soul ? Is it laying in more Grace for a Rainy day ? O to be doing this work is great wisdom ! This is proper work, and further this must be done in its season too ; this work must be done while it is to day. *Work while*

while it is to day, &c. Herein is wisdom, to observe Times and Seasons for such works, the neglect of which occasioned God to complain of his own People, *Jer. 8. 7. Yea, the Stork in the Heavens knoweth her appointed times, and the Turtle, and the Crane, and the Swallow; but my People knoweth not the Judgment of the Lord.* All these Creatures have a natural instinct, to know their times and seasons. So in this case, there is much wisdom. O sinners, what a sad thing will it be, when God shall say unto you upon your Death-beds, when you cry to him for Mercy, and Pardon. O, you should have done this in time! in its proper season, while you had health and opportunities, calls and motions of the Spirit of Grace upon your hearts. But now it is past time, I will not hear you; Prayer is now out of season, and Repentance out of season. O now it is

past

wis- past time ! O how will this cut the
 sons soul ! Will not this be bitter ? Will
 which t not reach to the heart ?

4. Is not he a wise Man that gets
 the his work done for Eternity, while
 er ap- he hath means, and helps, to further
 and him ? O says the wise Man, it may
 at my be I shall never enjoy the like means
 ent of and opportunities. It may be ne-
 have ver in all my days, sit under the
 their like Ministerial Showres again, it
 case may be never be under the like
 aners breathings of the Spirit. O there-
 when fore, says the soul, I will hoyse sail,
 your will no longer sit still, but up and
 o him e doing. Ah poor sinners ! Can
 you ny of you tell how long your day of
 e ! in Grace may last ? Have you any lease
 had of your Gospel-Liberties, any more
 s and than of your Lives ? Can you tell but
 upon our Sun may be darkned once more
 past t Noon-day ? And if your Light
 prayer should be once more put out, would
 epen our work go on well in the dark ?
 it is sinner, sinner, wilt thou never be
 past

brought to debate these matters of Concernment soberly with thy self?

5. Is not this wisdom to get that done, which if you let alone undone, your souls are undone for ever? O, say wise Men for the World, this must we do. Why, what is the matter there is a *must* upon it? Else we are undone, our Wives and Children undone. Well, and there is something that must be done, or else your souls are undone; and this is the dreadful undoing of all. Thou mayst be undone (as thou call'st it) as to thy Estate, as to thy Trade, and may recover it again; many have been so. But when thy soul is undone, thou art for ever undone.

You will, it may be, ask what is this undoing?

It is to be lost for ever. To be damned. To be punished with everlasting destruction from the presence of the Lord, and the glory of his Power. Alas! what mourning

is

is there over lost Ships, sometimes amongst you? over lost Relations? over lost Estates? But what are these to the loss of souls? The former are recoverable losses, but the latter is an irrecoverable loss. And O, what wise Man will hazard such a loss? If your Ventures at Sea be considerable, you will be solicitous to ensure. O poor sinner! your Ventures are very great, and it will be your great wisdom to ensure; and know you this for your comfort, the Ensurer shall never fail, nor break.

6. Is it not wisdom to be doing that which you have been doing so long, and is not yet done? O, says a wise Man, I have been often about such a Business and Concernment, and one thing or other doth put me off, and I have neglected and delayed it, but I will no longer defer it. O, Wisdom will say thus for the soul, Have not you been often re-

solving to break off your sin, often thinking you would turn from the evil of your ways? Saying with the Prodigal, *I will arise and go to my Father.* But, O sinner, is it not yet to do? Have you to this day been as good as your word? O poor souls! what if Death should clap an Arrest upon you, before you get it done? Have you any lease of your Lives? May not you be sought for in the Morning, and not be found? Is it not then wisdom to put off that no longer, which you have put off too long already?

7. Is it not wisdom to do that now, which is impossible to be done afterwards? A wise Man will not hang a Business of Concernment upon may-be's and uncertainties? O no! Thus will a wise Man argue, It is certain it may now be done, but it is certain it cannot be done afterwards, if it be not done now. There is no wisdom nor work in the

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Grave. He that dies a fool, shall be damned for a fool. He will have more wisdom in Hell, or, however he will there see his folly, but he must bear it, and the merit of it to all Eternity. Now is the day of Salvation; and wise Men (I have told you) take Time by the fore-lock, they redeem it: It cannot be done afterwards. O, how positive is God in the case! *Luke 13. 25, 26. When once the Master of the House is risen up and hath shut to the Door, and you begin to stand without and to knock at the Door, &c.* But what was the answer? *Depart from me, I know you not whence you are.* Yet they plead priviledges: *We have eaten and drunk in thy presence, and thou hast Taught in our streets.* O, they would not be said nay! but doth Christ call his first words in again? O no! *I tell you, I know you not, depart from me: Be gone you wretched and damned souls, be gone.* O cutting words! Were.

Were these wise Souls or Fools, judg you?

8. Is it not wisdom to do that, which we have but a little time to do it in? Were you to live the age of *Methusalem*, or the age of the Patriarchs before the Flood, you then might have something to say for your folly, in delaying the great work of your sou's. But alas, what is your Age before God? *David* answers the case, *Thou hast made my days as an handbreadth, and mine age is as nothing before thee*, Psal. 39.4,5. Suppose, sinners, that you should live threescore Years and ten, a full Age: what is this? You have an hundred Years work to do in this time; and what is a days time to a weeks work? Or a weeks time for a years work? This is the case, poor sinners. Time is short. And is not he a foolish Traveller, that hath a Journey that is large to go, and only a Winter day to do it in, and yet he

he will have it Noon ere he set out ?
 In short days, you say, it is now
 Noon, and now Night. Alas, poor
 sinners ! It is not only Noon with
 many of you, and the Sun of your
 Life may set at Noon-day, but at
 four a Clock, or five of the Clock, in
 some of your days of Grace ? And
 is it not wisdom to make haste be-
 fore it be night, a night of utter
 Darknes, eternal Darknes with
 you ? O sinners, spur on, put on,
 and mend your pace, else you will
 be nighted.

9. Is it not wisdom to do that
 now, which will bring great returns
 of wisdom when you die, when
 you come to your Journeys end ?
 Wise Men will be doing that for the
 present, which will turn to good
 account, though they see not good
 of it for the present. So a wise soul
 for Eternity, for Heaven, this soul
 will be doing that which will bring
 great returns, Wise Merchants,
 and

and wise Mariners, study to make good returns. Here come your returns, you wise Christians, when you come to die, O then, the soul will have returns of Peace and Comfort. This was the return that *Hezekiah* had: *Lord, remember me, how I have walked before thee with an upright and a perfect heart.* O that is a sweet word of *Peters*: *Wherefore the rather, Brethren, give diligence to make your Calling and Election sure. For so an entrance shall be ministred unto you abundantly, unto the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 Pet. 1. 10, 11.* Is it not greatly your wisdom to make this sure, to have Peace, Joy, and Comfort, upon a Death-bed at last.

10. Is it not wisdom to do that now, which you shall not have to do afterwards? Now thou art moved, breathed upon, convinced, inclined; and hast a good-will to repent,

pent, and to return from the evil of thy ways : O do it speedily, for it may be, neglect this time, and thy Heart may be hardened. Jezebel had space given her to repent in, but she repented not. Alas poor sinner! it may be thou wilt be judicially hardned, instead of mourning, repenting, or believing afterwards. Now if thou put these together, and compare them with the other ten in the Doctrinal part, I think sinners, you may easily see who is the Fool, and who is the Wise Man, and which of these you belong unto. Come sinners, rouze up your selves, if you have plaid the fool thus long, for the Lords sake, for your souls sake, for Christ's sake, let me beg of you, let me prevail with you, that you play the Fools no longer ; lest, as you have lived, you shall die, lest you die Fools. And let me tell you, sinners, there is no fool like the dying fool, for the dying fool will be the damned fool.

Prov.

Prov. 14. 9.

Fools make a mock at Sin.

WE have done with the Description of the Persons in my Text, the ungodly Man, the Fool. We are now come to the Discovery of his Practice, *He makes a mock at Sin.*

What he is, you have heard ; but now we must enquire what he doth. The Text tells us, *He makes a mock at Sin.* He is not only a Fool, but he manifests his folly ; according to that word, Prov. 13. 16. *A fool layeth open his folly.* Or, *spreadeth his folly, layeth open the dung of his own foolishness.* (Some read it) *The shame of his folly shall be spread abroad,* (one reads it) *The heart of fools proclaimeth foolishness,* Prov. 12. 23.

Wherein

Wherein doth this discovery of this folly consist? The Text tells us, *They make a mock at Sin.* Some think the sense of it to be this, * *They make a sport of* * Thus some carry it. *Seek not to appease the wrath of God kindled against them for it, but amongst the Righteous there is favour: (viz.) Among them the favour of God, when they have offended, is sought for by all means; and being sought for, by mercy is obtained.* Others thus, Fools not finding the Scourge of Sin, (viz.) the Punishment of it, not tied to the Act of it, as if they were mockt, when they are told of the Punishment of it to come, they make a mock at it, and go on in their wickedness. The favour therefore the Righteous shews them, is quickly to let them feel the Rod of Justice; while they punish the offence, they shew great love to the Offender.

(Some

Arias Mon-
tanus in
loc.

(Some read it,) [*Stultorum quisque palliabat delictum.*] Every Fool will hide his fault. And O what folly is this ! The favour therefore that the Righteous shew him, is to let him see his sin. I think it is a good reading, *They make a mock of sin,* (viz.) A small matter, a light matter of it, a matter of Laughter and Merriment, Sport and Recreation. O what an height of sin, what a degree of impudency are such sinners arrived at ! Mocking at that upon Earth, that souls are mourning for, & ever in everlasting burnings ! what sinners, mock at that now, that you must mourn over here, or hereafter, to all Eternity ? What, make a Jest of that which is matter of Damnation ? Is going to Eternal Flames, sinners, a jesting business ? Ah poor sinner, thou shalt assuredly have enough of mocking at sin, when God shall mock at thee, as thou once mockt

mockt at sin. Stay here, sinner, read no further, unless resolved thou wilt consider the next words thou readst. If all this while thou hast not laid one word to heart, canst thou read it without fear and amazement? *I will also laugh at your Calamity, and mock when your fear comes; when your fear comes as desolation, and your destruction cometh as a whirl-wind: When distress and anguish cometh upon you, Pro. 1. 26, 27.* The meaning of it, is, sinners shall be so tormented in their own Consciences, their sin and guilt laying hold upon them, as if God mockt and laught at their torment. This laughing of God, is, that he will not have pity upon humane Affliction.

Ridere Dei est nolle humana Afflictionis miserrere, says one.

The Observation I would insist on, is this:

To make a mock of sin, is the greatest discovery of Folly in the World.

We

We must inquire, First, What is meant by such as are mockers at sin.

Secondly, We must inquire into the Pleas that lead sinners into this great piece of Folly.

Thirdly, We must inquire into the Reasons, why it is such great folly, *To make a mock at sin.*

Fourthly, We must Improve it, by way of Application.

1. What is meant, or who are meant by such as are mockers at sin ?

1. Sometimes this Mocking is taken for Deceiving: as she said to *Samson*, Judges 16. 10. *Thou hast mocked me, and told me lies, deceived me.* So poor sinners, they deceive themselves, while they mock at sin. Observe how my Text comes, *In the folly of fools is their deceit.* They deceive themselves, while they make a mock at sin. Ah sinner, whilst thou art mocking at sin, dost thou know what thou art doing? Art thou not deceiving thy own soul?

2. Some-

2. Sometimes it is taken to Jest, or Sport, even to Derision, (*Psal.* 44. 13.) either by Words, or Gesture. Thus they make a mock at sin, making a sport of it: that is made a deriding matter with sinners which is a damning matter with God: God takes notice of the gesture of Persons in such cases. *Against whom do you sport your selves? Against whom make ye a wide mouth, and draw out the tongue? Isa. 57. 4.* These are actions of scorn, and God takes Cognizance of them: The Lord sees you, sinners, when any of you make a mock at Him, or his Word, Ways, or Servants. This in the General.

1. By making a mock at sin, is understood a slighting, and deriding at the Threatnings of God; usually they that make a mock at sin, make a mock at the approaching Judgments of God. Thus *Lots* Sons in Law did, he was to them as one that

that mocked. Thus did the *Jews* in *Ezekiel's* days, when they took a scornful Taunt, *Ezek. 12. 27. The Vision is prolonged, the Vision is prolonged; the Vision that he seeth, is for many days to come.* Tush, say poor sinners, this is far enough off; as those Scoffers did in *Peters* time, *Where are the promises of his coming?* So say these, *Where are his Threatnings,* are they not long a coming? As those did, who said, *It is not near, let us build Houses, this City is the Chaldron, and we are the Flesh,* *Ezek. 11. 3.* The Prophet *Jeremiah* had Prophesied about thirty Years before of the *Chaldeans* besieging the City, as you may see. *What seest thou Jeremiah? I see a seething Pot, and the face thereof was towards the North.* Here was that now they spake of: Now, say they, the old Prophet is mistaken, is this a likely thing, that after thirty Years, such a strong City as *Jerusalem* should be

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the Chaldron, the seething Pot? They speak of it by way of a scornful Irony, but yet it came upon them. Ah, sinners, you may mock at that which hangs over your heads, and is ready to come down upon you.

2. Before sinners arrive at this height of sin, they mock at the Messengers of the Gospel; there is this to be understood in making a mock at sin. We read of such as mocked the Messengers of God sent amongst them, until the wrath of God broke out against them, that there was no remedy: O now, it is no wonder if they make a mock at sin, seeing they mock at those that are sent to denounce Divine Threatnings against sin.

3. There are such as make a mock at the People of God: Thus many did at *David*, *He was a derision to them, he was the Drunkards song.* We read of such as *sit in the seat of*
the

the scornful. 1. Some of these mock at the sufferings of the People of God, which is no small degree of the sin, that say, *Aha, aba, so would we have it.* You know what God said to the Posterity of Esau, Obad. 12. *Thou shouldst not have looked on in the day of my Peoples Calamity, neither shouldst thou have spoken proudly in the day of his distress, &c.* what a sad story was that, of the People of God, Lam. 2. 15, 16. *All that pass by, clap their hands at thee, they hiss and wag their heads at thee, Daughter of Jerusalem, saying, Is this the City that Men call the Perfection of Beauty, the Joy of the whole Earth? This is the day we have looked for, we have found, we have seen it.* Now, this is a great height of sin to mock at Gods Peoples sufferings and sorrows. 2. Many mock at their Duties and Services, at their very Prayers, and this is also a great height of sin.

4. By making a mock at sin, is understood such as make a mock at the Ways of God, at the whole Cause of Religion: Such as scoff at Holiness, there are many such in the World, that mock at Prayer, at Hearing, at the strictness of Religion, at the Ordinances of God, yea, make a mock at Repentance for sin.

2. *Inquiry*, What are the leading Occasions to this Folly, of making a mock at sin? They pretend something for it, this is their folly, but they have some pretended Reasons for this their wicked practice.

1. Occasion of this sin being long before it be discovered, it lying long hid, occasions sinners to make a mock at it; they think because it is long before it be discovered, that it will never be. Alas, poor sinners! all this while your secret sins are set in the Light of Gods Countenance. O what folly is this, to think to hide any sin, and prosper? You sinners,

By D that

that talk of your sins being hid, do you ever consider these things? While your sin is hid, your Consciences will sting you: O how will it stie in your Faces! Did not the guilt of *Joseph's* Brethren do so, after many Years it had been hid? When guilt shall have a Resurrection by the Conviction, and shall walk in your Consciences, O how dreadful will this be! what a fearful *Spectrum* is unpardoned guilt, when it walks in an awakened Conscience? Ah, dost thou ever consider this? What though thy sin be hid, yet it will walk in thy Conscience? 2. Dost thou consider, though thy sins be hid, yet God hath all thy secret sins in his Treasures, (*Deut. 32. 34.*) are they not laid up in store with him? Are they not sealed up among his Treasures? Ah, sinners, what fools are you to think God hath forgotten them, until he hath forgiven them more. Though you have cast them behind you

do your backs, yet God hath Treasured
 up : And, O, dreadful will
 be this when the Lord shall open
 these Treasures, to bring them forth
 against you. 3. Sinners, did you
 ever consider, there is a Court-Day
 coming, in which you must have all
 by the Books opened, and it will be read
 out of these Books, what hath been
 hid for many Years; all sinners In-
 dictments are drawn out of these
 Books. *And the Dead were Judged*
out of those things which were written
in the Books, according to their works,
Rev. 20. 11, 12. 4. Do you ever
 consider, sinners, that God often
 discovers that, which sinners la-
 bour to hide most : If it be thy de-
 sign to hide it, God will make it
 his design to discover it. Ah, sin-
 ners, how sad is it to carry on con-
 trary Designs to God? 5. Did you
 ever consider, that you have not
 more ways of sinning, than God
 hath of discovering. Sometimes
 you

God makes use of Conscience to discover sin, sometimes he makes use of Providence to discover sin, as in the case of *Jonah's* case. The storm is sent to discover the guilty Person, sometimes times by Ordinances, sometimes by such as were Partners with you in your sin. Ah, sinners, put all these things together, and you will see the hiding of your sin is a poor Plea to make a mock at it.

3. Sinners are led into the evil of mocking at sin, by sin growing successful and prosperous. When they see the path of the wicked to prosper, O how are they hardened by it! *Proverbs* 1. 24. *The prosperity of Fools shall destroy them.* Such Fools are we to think a prosperous Condition a good Condition, but it hath been the undoing of many a poor Soul to all Eternity. 3. Ah, O how did the Church of the *Jews* make (*Hos.* 2. 7, 8.) run from God after other Lovers, until God hedged up her way with Thorns, and made her way to sin is

Wall to prevent her? And how
 s in the Prodigal, like a foolish Son
 that causeth shame, run from his Fa-
 me-hers House, (*Luke 16. 17.*) until
 s by his Father sent a Famine after him,
 i in and denied him Succour in his Apo-
 thesacy; *For he would gladly have fil-
 seed his belly with the Husks which the
 ea to wine did ear, but no Man gave unto
 im.* Rubs in the ways of sin are
 il great Mercies; what a mercy it is to
 fucave a Rub in the way to Hell, to
 theering a sinner to a stand, that stand
 sp: may bring him to a turn: First, the
 Protrinner comes to a stand of Confide-
 r station, before he comes to a turn of
 thin conversion. *I considered my ways*
Con fays David) and turned my feet to
doing Testimonies.

ernity 3. Another thing that leads Fools
 Fem make a mock at sin, is Gods defer-
 l asting Punishment: when sinners see
 ed up escape the strokes of Divine Ven-
 madance, then they begin to think
 at sin is but a sport. Because God

kept silent, (*viz.*) did not presently
thunder upon them with the Tokens
of his Wrath: What was the use
they made of it? *They thought God*
was like unto themselves, Psal. 50. 21.
Now they fall into *Atheistical* thoughts
concerning God, and surely this will
lead them to make a mock at sin, if
they once come to make a mock at
God: Thus were they hardned, up-
on whom Sentence was not speedily
Executed. O how many poor souls
have been hardned, and flattered by
this, to the Gallows here, and to
Hell hereafter.

4. Another thing that leads Fools
to make a mock at sin, is, they ne-
ver have felt it a Burden upon the
back of their Consciences: And
poor Soul that hath felt it weigh,
dare say, is past making a mock
at it. *David* will tell you how
weighed upon him; *It went over his*
Head as a Burden, yea, as too heavy
a Burden to bear. It is the heavier
thing

thing in the World, to such as have
 felt the burden of it; and it is the
 bitterest thing in the World, to
 such as have tasted the bitterness of
 it. It is true, Afflictions are heavy
 burdens, and Temptations are heavy
 burdens; Doubts, and Objections,
 that press in upon many a Believers
 soul, are heavy burdens; but alas!
 these are all light things comparative-
 ly, to the guilt of sin. What a bur-
 den was sin, upon the backs of An-
 gels? Did it not tumble them head-
 long into Hell? What a burden
 was it upon our first Parents, did it
 not tumble them out of Paradise?
 O what a burden was it to our dear
 Lord, Jesus Christ! Did not he cry
 out under it? Though they were
 not his own sins, but our sins which
 he took upon him. And could you
 mock at this, if ever you had felt
 it? Ah what fools are poor sinners!
 many Thousands are sunk into the
 Pit of Eternal Perdition, with the

weight and burden of their sins, upon the back of their Immortal souls.

5. Thing that leads sinners to make a mock at sin, is custome in sin. This is very hardning, we say it is a second Nature. Alas, when

Consuetudo peccandi tollit censum peccati.

Souls have got a custome of sinning, then they begin to make a mock at it, being har-

dened in it. O how often doth the custome of sin, take away the feeling and conscience of it. That is a great word in the Prophet, *Jer. 13. 23. Can the Ethiopian change his skin? Or the Leopard his spots? Then may you do good, that are accustomed to do evil?* And yet how ordinary is it, for these poor Fools to plead a custome for sinning, which is so far from being a Plea, that it is an aggravation. I have, say Sinners, gotten a custome of it, I cannot leave it. Tell a sinner of his Drunkenness, of his Uncleanness, &c. O he

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hath gotten a custome of it : Is this
 any Plea, thou foolish sinner ? Sup-
 pose a Malefactor before a Judg of
 Assize, should plead thus, My Lord,
 the Indictment is true, I confess the
 Fact ; but I have gotten such a cu-
 stome to Steal, and play the Thief ;
 or, I have gotten such a custome of
 it, to cut Purses, that I cannot leave
 it, therefore I crave your Lordships
 favour. Would this pleading Mit-
 igate, or Aggravate the Offence,
 think you ? And yet is not this the
 Case of Thousands of sinners ? Some
 have Allegorized that passage of *La-
 zarus* being dead four days, as
 though it set out a sinner dead in his
 sins and trespasses ; dead the first day
 by conceiving sin, the second day by
 consenting to sin, the third day by
 committing sin, the fourth day by
 custome in sin ; so that a Sinner ac-
 customed to sin, is not only dead,
 but buried in sin, and a Grave-stone
 rolled upon it, and now no sense be-
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ing left in this sinner, being dead in sin, he becomes a mocker at sin.

6. Another thing that leads foolish ones into mocking at sin, is, because it doth not appear to them at present in its proper colours, it appears to them in Disguises, in Masks. Sinners do not look at sin, in two Glasses, and so have not a right view and prospect of it. (1.) The Glass of the Law, this will make sin to appear in its proper colours. *Sin* (says *Paul*) that it might appear sin, it did not appear sin before, it did not look like it self before; it had a painted Face, but now it hath death in the Face of it, yea, Hell and Damnation in the Face of it. *Sin revealed, and I died*, Rom. 7. 9, 10, 11, 12, 13. The Apparition of it, the sight of it kill'd him. O what a thing is sin, that thou mockst a poor sinner! The sight of it will kill a man. He had been looking upon his sin in the Glass, of the Law, the

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in Commandment. Alas! Do not the
 most of sinners in the World, look
 upon sin like a painted Lion, that
 cannot take a Man by the Throat.
 O, but the Law of God will let you
 see, it is a real Roaring Lion, and
 will tear you to pieces, if you get
 it not pardoned. (2.) There is the
 Glass of the Gospel, to shew you sin
 in its proper colours. The Gospel
 lets you see, sin is the Knife that cut
 the Throat of Gods *Isaac* (*viz.*) the
 Lord Jesus Christ. This was the
 Dagger that stab'd the Son of God
 to the Heart. This was the Spear
 that let Water and Blood out of his
 side. The Nailes that fastned his
 Sacred Hands to the Cross. And if
 thou hadst such a sight of sin, couldst
 thou, nay, durst thou, make a mock
 at sin?

7. Another thing that leads Fools
 to make a mock at sin, is, their un-
 belief of the severe Threatnings of
 God against it. Though the Lord
 hath

hath threatned it with Eternal Condemnation, with Destruction, yea, everlasting Destruction from his Presence, and the Glory of his Power; to lie under Wrath to come, without the least hopes of Mercy, to all Eternity. But alas! these sinners are such fools, that they put them far from them, and so make a mock at that they should mourn over. Did they believe the soul that sins shall die? Did they believe *that the wages of sin is death*? Did they believe that the wayes of sin do lead down unto death? Did they believe that Jesus Christ will come in flaming fire, rendring Vengeance to them that know him not, and obey not the Gospel? Could it be that they durst make a mock at sin? But alas! Do not all these severe Threatnings, seem to them like so many idle Tales; as things spoken they think meerly (*in Terrorem*) and that God will never make them

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good upon them. But what a dream, what a delusion is this ? God will as surely perform his Threatnings, as he will his Promises. Not one Threatning shall fall to the ground, no more than one Promise.

8. Another thing that leads Fools to make a mock at sin, is this ; A secret apprehension that they have taken up, that God will never call them to an account hereafter, for what sin they run into now. O, if poor sinners did but reckon of a day of Account, of standing before a Judgment Seat, of being called before Gods Bar ; could they, durst they make a mock at sin ? Did the Thief in the act consider, I must answer for this before the Judge, would it not strike him with dread and terror, while he is about it ? Would he then make a mock at it ? What, at that which he must answer for ? And sinner, hath not God said, we must all appear at his Judgment Seat ?
And

And that to give an account of all the deeds done in the Body, whether they be good or evil? And hath not he told us, after death we must come to Judgment? And that we must give an account for every idle word, at the great Audit-Day? Then surely, we must for every action, *Mat. 12. 36.* *1 Pet. 4. 5.* Is not Christ Judg of the Quick and the Dead, before whom we must all appear? And sinner, is all this in Jest, can the Holy God thus dally with guilty sinners? What is all this an idle story? Is this only a Romance? Are these only big words? Come, come, poor sinners, you will find every syllable of this to be true, and will you go on mocking at that which you must be accountable for to an Impartial Judg? Will the Judgment Day be a mocking matter? Is the dreadful Tribunal of God a jesting Business? Then go on like Fools, and make a mock of sin.

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9. Thing that leads Fools to make a mock at sin, is, a wretched Conceit sinners have taken up, that God will forget sin, as fast as they commit it. Tush, say they, will God remember? *He hath said in his heart God hath forgotten, he hideth his face, he will never see it*, Psal. 10. 11. And so poor deluded souls go on, making a mock at it. Ah poor sinner! what a madness is this in thee, to harbour such a Conceit! God did foresee such a piece of Atheism as this in the hearts of the Sons of Men, therefore he hath laid us in with plentiful Texts of Scripture against it, *Deut. 32. 34. Is not this laid up in store with me, and sealed among my Treasures?* God hath laid them up, to bring them out when occasion serves. Therefore you read that in *Job, Job 14. 17. My transgression is sealed up in a bag, thou sewest up mine iniquity.* Some read it, *Thou packest up mine iniquity.* Others com-

complicate them together, *Lays one of them upon the top of another.* Former sins with present sins, to make up the pack, and aggravate one another. When the great Assizes come, we read how sinners must be proceeded against, out of the Books which are written, (says the Text, *Rev. 20. 15.*) O poor Sinners, will you, dare you, make a mock of that which God keeps a Remembrance of, which God Books down. Sinners, think what you will, your sins are so far from being forgotten by God, that your iniquity is marked before the Lord, as he told them, *Jer. 2. 22.* No; no, the Day is coming, God will reprove you, and set your sins in order before you, *Psal. 50. 20.* An Allusion to letters in a Book that are set in order, all in a row, before one. The Lord hath, Sinners, such a Book where all your sins are Recorded; and out of this Book you shall one day be forced

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forced to read all in their proper order; you will then see God hath not forgotten any of them, no, not so much as the circumstances of them, *All is remembered.*

10. Another thing that leads Sinners to make a mock at sin, is their stifling and strangling their Convictions of sin, until they bring themselves under obduracy of heart. Many sinners at first sinning, are arrested with the Accusations of their own guilty tormenting Consciences, but then they run into one Diversi-
 on or another, to swallow up and drown their convictions and troubles; as *Cain* did, when he went out from the presence of God, and dwelt in the Land of *Nod*, and buildt a City, *Gen. 4. 16.* Which some think, was to divert the troubles of an awakened guilty Conscience: Many wounded Souls will run to their Pleasures for a little ease, others to their Comforts, others to their Cal-
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lings; and at last, their Convictions wear off, and then the Sinner comes to be hardned, and now he arrives at the height of sin, even to make a mock of it. For usually, Persons who have been under some common work and troubles for Sin, and not being thoroughly wrought upon by them, become Mockers and Scoffers afterwards. O therefore, Sinners, look that your Convictions be through and through. O beg of God they may not be transient like a flash of Lightning in a Room, that makes it a little lighter for the present, but leaves it dark when it is gone. Now, Sinners, you have heard the occasions, that leads you into making a mock of Sin; Will you remember to pray against them, that it may not be thus with you, that you be not the Fools in the Text.

Now to convince you, poor Sinners, that this is the greatest Folly
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in the World, to make a mock at Sin.

1. Is it not Folly to make a mock at that, which you must certainly either mourn for here, or hereafter? As merry, poor Sinner, as thou art, thy mirth is but madness. *I have said to Laughter, thou art mad; and to Mirth, what doth it?* Eccles. 2. 2. It holds in this sense, it lays a foundation for sorrow, and bitter lamentation. (1.) Here, if God have a design of love upon thee, he will bring thee to mourn over that which thou hast so often mockt at. Can you ever (sinners) expect to be pardoned, if you have not repented? Doth he comfort any that do not mourn? *Blessed are they that mourn, for they shall be comforted.* Ah, Sinner, if thou didst but remember in thy Jollity and Madness, when thou art making a mock of Sin, ere long thou must be made to mourn over it, and cry out of it, as a burden too heavy

heavy for thee to bear. Would not this check thee in thy careere of Madnes and Folly ? (2.) If thou mourn not over it here, it will be worse, thou wilt be made to mourn over it hereafter, and then thou wilt mourn without hope. Now thou mayest have hope of pardon, there is hope concerning this thing, but this afterwards mourning, is altogether hopeles; which makes me remember the sad condition of that poor sinner, *Prov. 5. 11, 12, 13, 14. And thou mourn at last when thy flesh and thy body is consumed, and say, How have I bated Instruction, and my heart despised Reproof? And have not obeyed the voice of my Teachers, nor enclined mine ear to them that instructed me. I was in all evil in the midst of the Congregation and Assembly.* Whether we took it of mourning here in old Age, (as some) or of mourning in Hell (as others) yet it holds true: O what a mourning

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ing will this be! (Some read it *Quoniam*) Because I have hated Instruction. (Others read it *Cur*) Why have I hated Instruction : As being a Confession, he had no Cause, no Reason, to do so. We read it (*Quomodo*) How have I hated Instruction ? As being an acquitting Gods Justice in his punishment. O, how have I hated Instruction, and it is but just with God, I now should be thus dealt withal ; God is Righteous in all this, that is come upon me. And is not this folly ? great folly to lay the foundation of such mourning, and such bitter mourning ?

2. Is not this Folly, to mock at that which the Righteous God hates with a perfect hatred, yea, and will be revenged of ? Did poor Sinners see, God hated sin, would they make a mock at it ? That you make a matter of Mockery of, God makes a matter of hatred of. As in that case
of

of Idolatry, so in this, he says, *Do not the abominable thing my soul hates*, Jer. 44. 4. And it is said of Christ, *He loves Righteousness, and hates Iniquity*, Heb. 1. 9. And do you think this is a mocking business, Sirs? Nay, God's hatred boils up into Revenge: *Shall not my soul be avenged on such a Nation as this?* And is it not a fearful thing to fall into the hands of the Everliving God? Who hath said, *Vengeance is his, and he will repay.*

First, God will either be avenged of Sin here, or hereafter. He often takes Vengeance of it here, and shall Sinners make a mock at Gods Judgments? How many thousands hath God taken Vengeance of in this Life? How hath Gods Righteous Judgments often taken hold of this wicked Person, or that wicked Family?

Secondly, Hereafter we read of Christ coming in flaming Fire,

2 Thes. 1. 8. to take vengeance on poor Sinners that know him not, nor have obeyed his Gospel. And do not we read of the Vengeance of Eternal Fire? (*Jude, ver. 7.*) And is this a mocking matter with you? Will there be any Laughter, any Mocking, any Drollery in Hell? Now, you Sinners make a meer piece of Drollery about Sin, but stay when you come under a sentence of Damnation, that will be no Drollery with you.

3. Is not that Folly, yea, great Folly, to make a mock at that which grieves God? We would not grieve the dearest Friend, thy dear Father, thy dear Husband, thy dear Wife, would you willingly grieve them? And, O what folly is this to grieve God! to grieve that God that thou daily livest upon, that is thy dearest Friend in the World? Do you know what you do Sinners, when you grieve God?

First,

First, What, grieve that God that you depend upon for your lives, for the lives of your Souls, for the lives of your Bodies, who can both kill Body and Soul : He that is Lord of your Lives, and can seal a Lease of Ejectment when he will ; Turn you out of your Clay Cottages at his pleasure.

Secondly, Is it not folly to grieve him, that can call you to an account when he will ? You must be accountable to him for your grieving of him, at his own time and pleasure.

Thirdly, Is it not a folly to grieve him that we cannot contend with ? Is there any standing out with God ? Did ever any *harden himself against the Lord and prosper* ? Job 9. 4. Did you never, Sinners, read that word seriously over ? *Can your hearts endure, or your hands be made strong in that day that I shall deal with you ? (saith the Lord) Ezek. 22. 14.* You may, it may be, endure through the hardness

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hardness of your hearts, the day that Gods Servants deal with you : But, Oh Sinner, God's day of dealing with thee, will be another kind of Day !

Fourthly, Is it not folly to grieve him, that hath done you so many kindneses ? Is not this great Ingratitude , and is not this Folly ? O foolish People , and unwise , will you thus requite the Lord ?

4. Is not this Folly to mock at that which cost Jesus Christ his precious Blood ? What died the Lord Jesus Christ for ? Was it not the Remission of sins ? *Without shedding of blood* (says the Apostle) *there is no Remission.* Heb. 1. 3. *When Christ had purged by himself our sins, he sat down at the right Hand of the Majesty on high.* Ah, poor sinners, do not you tread the Blood of Christ under foot, and account it an unclean thing, while you make a mock at sin ? O hard hearted wretches , can you

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make a mock at that which let out the Heart Blood of Christ ! Can you make that a matter of Laughter, which made the Lord Jesus sorrowful, even unto death ? Can you mock at the Gall and Vinegar that those cruel *Jews*, that Crucified our Lord, gave him to drink ? Would you have Laughed to have seen him hang upon the Cross ? You all, that make a mock at sin, do as much as if you Laught at him when he went to Execution : And is it not, Sinners, to Crucifie him again, and to put him to open shame ?

5. Is it not a Folly to mock at that which brought the Curse into the World ; until Sin entred into the World, there was no such thing as the Curse known ; and to mock at sin, is to mock at the Curse. O, what madness is this ! To mock at that which shortly you must feel the effects of ! which consists in two things :

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First, Death Temporal. *In the day thou eatest thereof, thou shalt surely die.* Would you know how Death, that King of Terrours, entered into the World? and hath such an universal and uncontrollable Regency in the World? (The Apostle answers it) *Death entered into the World by sin*, Rom. 5. 12. Ah, sinners, will you make a mock at Death? Is dying a jesting matter with you? Will you mock when this grim Serjeant shall Arrest you? Will not then your mocking be turned into mourning? Doth the guilty condemned Malefactor, when ready to be turned off the Ladder, use to die mocking at the Executioner? I believe, when you lie a dying, you will tell another story.

Secondly, The Curse that sin hath brought, consists in eternal Death, called the Second Death. The first Death, that consists of separation, betwixt Soul and Body; but the second

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Death, that consists in a separation betwixt the Soul and God; it is called, *Everlasting destruction from the presence of the Lord.*

6. Is it not a Folly to make a mock at that which hath made many a poor Soul go groaning under the weight and burden of it, many a Day, yea, many a Year? Poor sinners, you may sport at it for a while, but if the Lord once make you feel the Load of it, and lay upon you the Sense of it, then your Note will be changed. What was it that made *David* cry out, *Psal. 38. 4, 5, 6, 7. My Wounds stink, and are corrupt. And at another time, My Sores run day and night, and ceaseth not. I am troubled, I am bowed down greatly, I go mourning all the day long. I have roared by reason of the disquietness of my heart. What was the matter? What occasioned this tumult in the Soul of poor David? He tells us, For mine iniquities are gone over mine head*

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head as a burden, as too heavy a burden for me to bear, &c. And, poor Sinner, wilt thou mock at that, which other gracious Souls have so sadly mourned over? Poor penitent Souls, are called *weary and heavy laden Souls*. And shall it be to you a jesting, mocking business?

7. Is it not a great Folly to mock at that, which Satan is so earnestly solicitous to draw Souls into? It is the great design of Satan, to draw Souls into Sin and Guilt. It is called, *The work of the Devil*. O how industrious is he in tempting! O how diligent is he, in laying snares for poor Sinners! And shall Sinners mock at Satans snares? Are not Sinners his Vassals and Captives? And is this a mocking matter to be tied to his Chariot Wheels? To be lead in triumph by this devourer and destroyer of Souls? Would you make a mock at a company of poor Captives, that are taken by the *Turks*?

and there put into the Gallies, or cruelly beaten and abused, by their hard hearted *Patroons*? And is not this the case. Ah, poor Soul! thou art Captive to Satan for all thy mocking: Thou art in a worse condition than any Galley-Slave in the World, though thou art not sensible of it.

8. Is it any mocking matter to mock at that, which degraded Angels and Men? How came Angels to be degraded from that Dignity and Honour, in which they were Created? We read an Answer to the Question, 2 Pet. 2. 4. *God spared not Angels that sinned, but cast them down to Hell, and delivered them into Chains of darkness, to be reserved unto Judgment.* These Angels were glorious Courtiers once, though condemned Prisoners now: What was then the matter for which they were thus severely dealt with? They rebelled against God, and so were de-

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degraded from their first Station. Jude tells us, *They kept not their first Station, their first Estate*, Jude, ver. 6. Secondly, Sin degraded Man, and shall we mock at that which degraded us from that excellent State in which we were Created? *Man being in Honour abideth not, he is like the Beast that perisheth*, Psal. 49. 12. Or, *Adam lodged not in Honour, no, not one night*, as the *Hebrew* reads it. And the *Septuagint*, *He understood not*. He understood not the Excellency of that Estate in which he was Created, and so was degraded. And is this a mocking matter, Sinners? To be degraded and stript of that glorious Robe of Original Righteousness, with which he was in his Primitive State clothed? To be rob'd of Communion with God, and Conformity to God, in which consisted his Excellency, and to be degraded of this Glory, O, sinners, is this a mocking matter? Put all these

Particulars together, and weigh them in the Ballance of the Sanctuary, and lay them to your hearts, and then ask your Souls this Question : Ah, my Soul, is sin a mocking, jesting Business? Argue them over with thy Soul, and see, if thou canst bring thy self to a sober sadness in this Debate, and make a discovery of thy Folly, in thinking sin to be a mocking matter.

Application.

Is it such egregious Folly to make a mock at sin? Then it informs us of the madness of all impenitent, secure, merry Sinners. There are a company of Jovial Sinners, in this mad Age of this World, that are running head-long to their eternal Ruine laughing, that swim down merrily the stream of the sins of the present day, to that Lake that burns with

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with Fire and Brimstone; and the misery of it, there is no stopping them, because they are insensible whether they are going. They say, there is a Serpent; that when Travellers are bit with it, they die Laughing: And is not this Sin, this Serpent? Do not many die eternally Laughing? Go to the Pit of eternal Perdition, as some ranting condemned Malefactors do to Execution. But alas, poor Sinner, for all thy Laughing, and Mirth, and Mocking at sin now, ere long, thy Note will be altered, when thou shalt be staid irrecoverably; *Where there is nothing but weeping, and wailing, and gnashing of Teeth.*

That such Merry Sinners may be reduced a little to their Reasons and right Minds, let me ask them a few Questions; and beg of them, as they love their Souls, that they would put them home to their own

Souls and Consciences, before they go hence, and be no more seen.

First, Dost thou know, O poor foolish Sinner, whither thou art going? Didst thou never ask thy heart this Question, whither thy sin, and mocking at sin, will lead thee at last? Wilt thou meet with thy merry Companion in another World, to rejoyce together, to sport together, as you have done upon Earth? Is there any such Trade driven on in Hell? Are there any Mockers at sin there? Is there any Mirth and Jollity there? Doth not the infallible Oracle of the Word of God tell us, there is weeping, and gnashing of Teeth? Is there one word of Laughing? What, Sinner, never come thus close with thy own Soul, before thou lie on a Death-bed? Come, Sinner, be perswaded to put the Question home, it may so prove, thou mayst bless God for it, to all Eternity.

Secondly,

Secondly, Dost thou remember, Sinner, what thou art doing while sinning? Art thou not provoking a Great and Good God? What art thou doing, O my Soul! treasuring up Wrath against the day of Wrath? Wounding thy precious soul, *and a wounded spirit who can bear?* Every time thou sinnest against God, art thou not carrying Fewel to the Eternal Flames, to torment thy own soul? Doth not every one that sins against God, wrong his own soul? And what is this, a mocking matter?

Thirdly, Dost thou remember, Sinner, what a little time thou hast to enjoy the pleasures of sin in, thou art so mad upon? These are but for a season, and then thou wilt say with him, O, for how short a pleasure, have I lost a Kingdom! Will not thou ere long, be saying, O, for how short a pleasure, have I lost a precious, Immortal Soul, and an ever-

everlasting Kingdom ? Methinks, Sinners, the shortness of your time, should make you think of something else, than making a mock at sin. O, that Sinners would be perswaded to argue in the midst of their sinful mirth and madness. O, but will this last always ?

Fourthly, Dost thou remember wherefore thou camest in the World ? Dost thou never ask thy own Heart the Errand thou camest on hither ? Was it to sin, or make a mock of sin ? Was it to dishonour that God, that gave thee Life and Being ? Did God give thee an Immortal Soul so to degrade thy self, as to mock at sin ? Did God send thee into the World, to lift up the heel against him, that had Bowels and pity in his Heart towards thee ? Was it to laugh at him, who mourns for thee ? To spit in the Face of thy dear Redeemer, who hath wept over thee, as he did over *Jerusalem* (as I may say) ?

Fifthly,

Fifthly, Dost thou remember thou must answer for thy bold presumption? Is not this bold presumption to make a mock at sin? Didst thou ever see a condemned Malefactor laugh in the face of an angry Judg? And yet what is this less, poor Sinner, that thou doest, when thou makest a mock at sin?

Sixthly, Dost thou ever remember the Day is fast approaching, that thou wilt cry to the Mountains, and to the Rocks, *cover us from the Wrath of the Lamb, that sits upon the Throne?* O what a change of thy Tune is here, poor sinner! now thou canst not make a mock at sin! O now thou feelest the burden of sin intolerable, and insupportable! O, how will such Souls cry out of it!

The second Use.

Is it so, that 'tis so great a folly to make a mock at sin? O then, be cautioned

tioned (poor sinners) how you glory in that, which is your shame, and run on in that, which will be your ruine! If you glory in that which is your shame, (observe) it is said of such, *Their end is destruction*, Phil. 3. 19. You have heard, what a folly it is to mock at that, which will certainly cause your mourning another day? May it not be said to such, *Woe be to them that laugh, for they shall mourn*. You will find, sinners, it is no laughing business one day: Is it not a folly to make a mock at that, the Righteous God hates with a perfect hatred? Reflect upon the former particulars, and will you not take heed for all these warnings, how you go on in these sinful Courses? Shall all this be said unto you in vain, poor Sinners? Do you think, God, and Christ, the Spirit, Scriptures, Ministers and Conscience are all in Jest, while they tell you the danger of making a mock

mock at sin? Can you rationally think, that God hath said, what he hath said against sin only [in *Terrorem* :] No, Sinners, you shall all know, that sin is such a two edged Weapon, that there is no jesting with it.

First, be cautioned against making a mock at sin : This is the highest degree, that Sinners arrive at in this Life, it is the height of sin ; it is bad enough to sin, but it is worse to make a mock of it. Sin is folly, but to make a mock at sin, is the height of folly and madness : Would not you think him a Mad-man, that should wound and gash his flesh, and all this while laugh at himself for so doing, and because he doth not feel it at present, conclude that he shall never feel it afterwards, would not every one say, he was fit for *Bedlam*? And is not this the case of Sinners, that make a mock at sin? They are like him, (you read of, *Mar. 5. 5.*) that
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was among the Tombs and Mountains, and cut himself with stones. So sinners are cruelly gashing their own souls, and yet all this while like a company of condemned Prisoners, Singing and Ranting before their Execution. Would you not think him a Mad-man indeed, that should laugh in the face of the Judge, passing a Sentence of Law upon him, to go from the Bar to the Gibbet? This is such an high degree of sin, that Scorners are said to be in the highest Form in Satan's school; and that he is a blessed Man, that is not one with them in this Form. *Blessed is the Man that walketh not in the counsel of the ungodly.* Here is one degree, one form in this School. *Nor standeth in the way of sinners:* Here is another Form of Sinners, and this is still an higher Form. *Nor sitteth in the seat of the scornful,* Psal. 1. 1. This is the highest Form in all the Devil's School. This is to
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take the * *Chair*, it is called the Chair, or Seat of Pestilence. To note the height, and hainouf-

* *The Septuagint reads it.*

ness of it. Other Sins are like ordinary Diseases, but this is the Plague, this is the Pestilence, this is the highest Infection, the highest Malignity of Sin: Such Sinners have taken their Degree, they are Masters of this Black Art, and are in the Chair. For the *Hebrew* [*Moshab,*] is used for a Chair. And will not you be cautioned, poor Sinners, against such a piece of Sin, which is the highest degree of Folly and Mad-ness?

Secondly, O take heed, poor Sinners, of making a mock at sin! This degree of sin arrived at, very rarely are poor sinners converted from; (I do not say) but the Lord hath had Mercy of some gone thus far. But such Instances are very rare, very seldom heard of. When

a sinner is gotten into this Seat, or Chair, it is a very hard thing to raise him. They frequently die upon this Seat; Satan puts forth all his power, to hold his own; he lulls them asleep in this Chair; it is the Sinners sleepy Chair, and their sleep usually is unto death. Those die of a Spiritual Lethergy, they are not in an ordinary way recovered, if at any time they be. Some of Satans snares are more easily broken, but this holds many, until they be found dead in it: The Bands of mockers are usually made strong. O then, poor Sinners, will not you take heed of coming under such Bands?

Thirdly, O take heed of being mockers at sin! many times such have had strange testimonies born against them. O, how often hath God reached forth his hand against such, in a very eminent manner! He hath not let this sin, of all others, go unpunished. When Men come

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to glory in their shame, then God makes their end destruction: *Judgments are prepared for sinners, and stripes for the backs of fools*, Prov. 19. 29. They must be sure great Judgments, that are prepared Judgments; yea, prepared Judgments by the great God. It speaks the greatness of his Judgment, as preparing Mercy speaks the greatness of his Mercy: *How great are those things* (says the Apostle) *God hath prepared for them, that love him*. They are Judgments too; not one Judgment, but variety of Judgments: Little do such sinners know, what they expose themselves unto: *When the scorers are punished, the simple is made wise*, Prov. 21. 11. It seems the Punishments are so great, that they become teaching Examples unto others. *They that mocked the Messengers of the Lord, did not wrath come upon them, and that without remedy?* 2 Chron. 36. 16, I might
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give you Instances out of History, but I refer the Reader to Doctor *Beard's Theatre of Gods Judgments*. To Mr. *Fox's Book of Martyrs*, and to Mr. *Clerks Examples*, least this Piece should swell too bulky for the Readers Purse.

Fourthly, Take heed of mocking at sin; in this doing, you mock at God himself, and will God be thus mocked? Mocking at sin, is virtually mocking at God. 1. Do not you in thus doing, mock at the Justice of God? Who many times makes Examples of such Persons: If he be a Just God, and will reward the Proud and the Evil doers, will you mock at sin, that God in his Justice is engaged sooner or later to punish? Is not he the Judg of all the Earth, and will not he do right? He that makes a mock at Stealing, and Murder, and Robbery, doth not he make a mock of the Judg upon the Bench, that sits to pass Sentence

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tence upon these Crimes ? And will a Judg upon the Bench bear it, to be mocked by the Prisoner at the Bar ? O, sinners, what do you do when you laugh at the Justice of God, which ere long, must pass a final and an irreverfible Sentence upon your immortal fouls ! 2. To mock at fin is to mock at the Holinefs of God. Is God an Holy God, and cannot look upon Iniquity ? Is God fo Holy a God, that without Holinefs, no Man fhall ever fee him ? Is God fo Holy a God, as he is Glorious in Holinefs ? Is God fo Holy a God, as he cannot be approached unto but out of the hand of a Mediator ? Is God fo Holy a God, as he could not bear the fin of the fallen Angels (though thought to be) only fin in thought ? Is God fo Holy a God, as to caft *Adam* out of Paradife, upon his Fall ? Is God fo Holy a God, as he will not let fin go unpunifhed, in the deareft of his Children ? And will you

you not take heed how you mock at sin, lest you mock at the Holiness of God? If God was not an Holy God, then you might mock on; but God being thus Holy, look you to it, poor sinners. 3. While you make a mock at sin, you mock at God's Threatnings, hath not the Lord dreadfully threatned sin? What stand all his Threatnings upon Record for? What hath God told Sinners of Wrath to come for? Is all this false Fire? Are all Gods Comminations in vain against sin? Is there any thing in all the Word threatned with Judgments here, and Judgments hereafter, like sin? Is not the wages of sin death? Hath not God that will make it good, said, *The soul that sins shall die*? And shall not his Word of threatning, as sure be made good upon Impenitent Sinners, as his Word of Promise shall be made good to Penitent Believers? You forget, Sinners, that sin which
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you mock at, is the Butt that all the Arrows of Gods Threatnings are levelled at? Could you run on in Sin, but that you sin off your souls, the sense of Gods Threatnings against Sin? Should not you say, Sure there is something in it, something more than ordinary in it, that Sin should be thus threatned by God? 4. Do not you make a mock at the Patience of God, while you make a mock at Sin? Do not you say with those Mockers, and Scoffers, that *Peter* speaks of, *Where is the Promise of his coming?* So many, that see for the present, that God doth not punish Sin, that Sentence is not speedily executed; therefore their hearts are hardned, and they go on mocking at Sin. They see not that God is a Word, and a Blow, so quick as Preachers make him to be; but the Lord keeps silence, and so they run on making a mock at Sin. O, but poor Sinners know, the longer the Blow

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is fetching, the heavier it falls! Abused Patience, turns to Incensed Wrath. If he have long refrained himself, and held his peace, when he cries, *He will then cry like a Woman in Travel, and devour all at once,* Isa. 42. 14. Poor Sinner, though God hath long kept Silence, yet he will not always keep Silence; therefore, poor Soul, look to it, remember, remember thy Blow is coming, though it hath been kept off a great while. 5. While thou makest a mock at Sin, thou mockst at the Power of God; as though God's Power could not reach thee, while thou art mocking at sin. As though Gods Arm was shortned, that he could not strike thee dead in the very Fact, when thou art making a mock at sin, Have not many been so? How soon were those forty two Children destroyed by the She-Bears that came out of the Wood, while they made a mock of the Servant of God, in saying to him,

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Could not God as speedily reach
thee by his Power if he pleased, while
thou art making a mock at sin?

6. While thou mockest at sin, dost
thou not make a mock of the Word
of God, that hath so and so described
sin in its proper Colours; that is the
only true Glass to represent the ugly
Face of Sin in? do not you contra-
dict all the Scriptures have said of
Sin, when you make a mock of it?

Is Sin such an evil as the Word
says it is? What, and you make a
mock of it? Is sin so dishonourable
to God, that it pollutes his Name?

Is sin so defiling to precious Souls,
that it pollutes them? Is it so dan-
gerous, that it will without sincere
Repentance, certainly Damn them?

Hath not the Word told you, it
grieves the Spirit of God, it wounds
your own Consciences, it kindles the
Fire of Gods-displeasure against Na-

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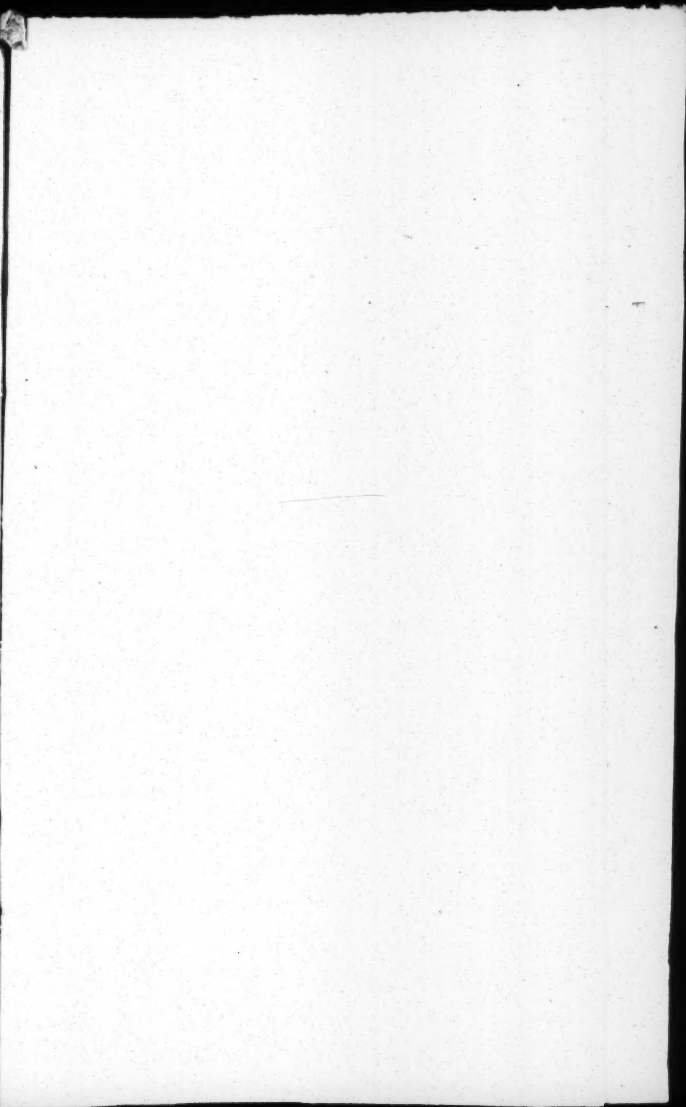
tions, Churches, and Cities, and Families, and particular Persons? and is all this a mocking matter? And hath the Word of the Lord said all this of it, and much more, in Jest? And will God bear his Word to be mockt at? Would not any King be angry, to have his Royal Proclamation laught at, and made a mocking Business of? 7. While you make a mock at sin, do not you make a mock of the Messengers of God, the Ministers of God? They are sent to you from God, to lay open to you the danger of sin, of continuing in sin, of mocking at sin; our Business is to Decry sin, and Preach down sin: Cry aloud, and spare not (is our Commission) shew my People their Transgressions, and the House of Jacob their sins, Isa. 58. 1. It is our Work to turn Men from their sins, and while you make a mock at sin, you do but make a mock of us and our Message. Is it no sin to mock at them

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them which mourn over you? While they are weeping over you, you are mocking them? But, remember, *While you despise them, you despise him that sent them*, Luke 10. 16. You mock their Master. Lastly, Take heed how you make a mock of Sin, for in this you do but make a mock of Christ the Son of God. Ah, Sinners, Sinners, how do you, with those *Jews*, deride Christ. Luke 16. 14. *They derided him.* The Word is [*Blew their Noses at him.*] The highest Act of Scorn and Contempt imaginable. You cannot mock at Sin, but you must mock at Christ; this is to Crucifie the Son of God afresh; this is to put him to open shame; this is to account the Blood of Christ which was shed for Sin, an unclean thing; this is to make a mock at the Sufferings of our dear Lord Jesus. What did he Die for? Was it not to Purge away Sin? Was it not to take away Sin? *Behold the*

Lamb of God, who takes away the sins of the World. Do not we expect Redemption, and Remission of sin through his Blood? What, and make a mock of sin? This is to spit in the Face of a Dying Jesus, of a Satisfying Christ. Now, Sinner, hear the Call of God, and ask thy own heart, if it be not high time to be wise for Salvation. Ah, poor soul! hast thou not plaid the Fool too long in running on in sin, in making a mock at sin. Now, hear the Lord, saying, *O ye simple, understand Wisdom; and ye Fools, be of an understanding heart,* Prov. 8. 5. *Forsake the Foolish and live, go in the Way of understanding. The fear of the Lord is the beginning of Wisdom, and the knowledge of the Holy is understanding,* Prov. 9. 6, 10.

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